2: Lorimer T-2 (1920-4; 1934-5) 1939 AV7 Burusho AV7

A note of bitterness crept into the Hunza voices. Whereas Hunza permits the Nagirkuts to cross the river and help themselves free to Hunza stones, the Nagir people levy a tax on all stones taken from their side. So our folk averred; but very probably we should hear the tale reversed if we spoke to Nagir millers on the subject. For the Burusho of Hunza and Nagir, though they speak the same language, are of different race and mentality, and understand each other as little as the Saxon and the so-called Celt, and the rivalry of centuries divides them. At one point they both professed the Shiah faith, but since the Hunzukuts some four or five generations ago adopted the Ismaili (or "Maulai") heresy religious differences have added to their ever-wakeful mutual hostility.

Quitting these contentious subjects, we essayed some photographs by the water's edge and turned sharp to mount a side-gorge and reach the level of the cliff road above, by the steepest thing calling itself a path you ever saw. The new Minapin ponies were happily sturdier than the rocking-horses, and managed to climb almost vertically for 600 feet or so. A brisk torrent, which is most of the time a waterfall, pours down the gorge[1] the sides of which are lined with trees and grass, and the track runs right through a most picturesque little village called Tishót. The stone houses are almost indistinguishable from the rocks against which they are built, one here, one 20 feet above, just wherever they can be got to stick. The ponies took the four-foot steps from boulder to boulder as if they had been taught circus riding up and down the Great Pyramid. I never professed to be a horsewoman, and I don't know the orthodox way of staying in the saddle when my pony's back is perpendicular, so I shamelessly wound my right hand in his flowing mane, pressed the stirrups back, and lurched triumphantly to the top. When we emerged on to the fan above we felt so virtuous after the climb that we halted to drink tea, though we had only done four miles and had not really deserved it. Our usual routine on these slow marches was to divide the day's ride into three: have thermos tea at one-third and lunch at two-thirds the distance, and thus let Shafi get well ahead to be preparing the evening meal.

[1] [of the Hunza River -- Analyst]

BARLEY SOWING AND "STARVATION SPRINGTIME"

Next appeared a lot of men bearing white and red pennants and one carrying the Hunza standard (rather a new invention this, I fancy). The standard is a large triangle of white with two pairs of horizontal red stripes, an open hand in red, and a bow and arrow in green: a handsome and effective national flag.

After the standards came the men of the Royal Family, including Hari Tam of three or four (but not the new baby), the younger members leading the way, and lastly Sir Muhammad Nazim Khán himself, mounted on his snow-white Badakhshani stallion. The horse wore a scarlet saddle-cloth heavily embroidered in gold, and from a broad gold collar round its neck there dangled a large "feather brush" of pure white yak's hair. The Mir, looking as always every inch a king, was robed in bright green velvet cloak with massive padded gold embroidery. He had on a fine silk turban of pale blue. All the people entitled to a place in the procession, from the Mir downwards, were wearing bunches of large-leafed maidenhair in their caps. Gathering this fern, which as far as we could learn grows only in one spot in Hunza near Altit, and collecting the willows for the "horses" provide exciting tasks for the boys for a day or two preceding the feast, while women of the Diramiting clan are busy baking the barley mill-stones and compounding the *chopan*.

Before the procession ultimately emerges many elaborate traditional ceremonies take place in the ancient rooms of the Fort, which is still used for these occasions though no longer inhabited. The detail and significance of these ceremonies (which we were not invited to witness) were fully investigated by DL and I shall not here anticipate his account of them.

The procession passed along the narrow track till it reached the Bopfau field, 6 feet or so above the path and supported by the usual revetting wall. The younger and more active scaled the wall, but for the Mir himself a ladder had been placed at an angle of 45 degrees, bridging the water-channel at the base of the wall, and I followed the royal lead up the ladder. The Mir then took his seat on a chair beneath which a carpet had been spread (chair and carpet being doubtless modern

7:Tobe C,T-3 (1959)1960 AV7 Burusho AV7
Hunza
Nagir

184 a good crop of various kinds of grains, forage, vege-
241 table crops and fruits. In Hunza this just doesn't occur.
311 The terrain is steeper, more precipitous, more difficult and seldom if ever does a flat open area come within the limits of normal vision.

[133] Then, too, Nagir has many more nullahs formed by the melting glaciers. Rakaposhi is located in Nagir and surrounding it are many snowfields and glaciers which are used, trained and harnessed to irrigate their country.

Indubitably, the fates and nature have been much kinder to Nagir than they have to Hunza.

438 Let me also tell you frankly that on many occasions the people of Hunza purchase or barter various types of food from Nagir. I asked the ways and means that [437] were used in effecting these deals and found that in most cases money—earned by the Hunzans in service in the army, portering for expeditions and given to them as gifts—was the means.

184 One might gather from what I have said and even [628] from talking to various people or natives of the area, that the Nagirwals and the Hunzans are deadly enemies. But that is not true. The people of Hunza [186] think themselves much better than the people of Nagir. They do believe that they are handsomer, healthier, cleaner and are better husbandmen, but yet there does not appear to be any cases of conflict, physical or armed, between the two peoples.

123 I recall a little incident that may be of some interest. We rounded a spot—I guess it was 10 or so miles from Minapin—on the way up to Baltit and there we saw a decrepit, ragged looking Nagirwal. In his hands he [231] held a pair of chickens. They were the typical chickens of the area—full grown but the size that our chickens are when they're half grown. He waved them in front of us as though indicating they were for sale or could be

7:Tobe C,T-3 (1959)1960 AV7 Burusho AV7
Hunza
Nagir

643 123 wrote to him and asked if I could come and visit him, he did not reply to my letter. No, I'm not annoyed nor am I saying anything unfavorable about the Mir because he didn't answer my letter, but I would have liked to meet him so that I could speak more authoritatively about the many unfavorable statements made about him and his people.

However, I spoke to many people who knew the Mir of Nagir personally. I passed right by his official residence both on the way up and on the trail back. It was pointed out to me and I stopped and looked it over.

643 Whereas the Mir of Hunza is respected—not only in Nagir and Hunza and the entire surrounding country, but in most nations throughout the world—the Mir of Nagir is more or less unknown and does not even have any great amount of social intercourse with his own people.

Whenever I met a Hunzan on the road and spoke to him about the Mir of Hunza and the Mir of Nagir, he would hold himself erect and say through our interpreter something like this, "Our Mir is loved and respected by his people and everyone else. His name and fame have spread throughout the world. The Mir of Nagir, nobody knows of or likes him!" If this was said to me only once or twice, I would pay little or no attention, but a similar vein of thought and expression was portrayed on many occasions.

643 •186 I think further that the Mir of Hunza has given a high standard and caliber of leadership to his people. It was apparent wherever I went. He made his people believe and feel that they were good people, that they were equal to the best people of the world and that they were cleaner, stronger, healthier and more intelligent than others, and he was not telling them anything but the truth! The Hunzans hold their heads high.

4: Durand G-S (1888-93) 1900 AV1 Kashmir
Dard AV3
Burusho AV7

D 643 that it was our policy to be on good terms with the natural leaders of the people of the country, and the Kashmir frontier officials had mismanaged their affairs so hopelessly, and were so distrusted, that I did not wish to have them as intermediaries. In the end Raja Bahadur Khan proved of the greatest service, and his tact and knowledge of the local conditions helped to avert what might have been a very serious disaster.

B 131 641 642 The position of the small States of Hunza and Nagar, which I was about to visit, is unique; as Biddulph says, "they probably present the spectacle of a race living under almost the same conditions now as their forefathers did fourteen centuries ago." Shut in by a girdle of practically impassable mountains, they had maintained their independence for centuries, though both States apparently had at different times acknowledged the suzerainty of the rulers of Gilgit, and latterly had bound themselves to respect that of Kashmir, and to pay it tribute.

B 641 The relations of Hunza to Kashmir, and through that State with the Government of India, were complicated by the fact that the Chief of Hunza also recognised the suzerainty of China, paid a nominal tribute to, and received presents in return from its ruler.

B 186 The two States, which are divided only by a river which runs in a bed six hundred feet wide between cliffs three hundred feet high, are inhabited generally by people of the same stock, speaking the same language, professing the same form of the Mahomedan religion, and are ruled by princes sprung from the same family. Notwithstanding all this, or more correctly perhaps because of it, they have been

4: Durand G-8 (1888-93) 1900 AV1 Kashmir
Burushe AV7

for centuries persistent rivals, always at war with each other, but always ready to unite against a common invader, even when that invader had been called in by the one State in order to assist it in coercing the other.

The State of Hunza was the most important of the two, from the fact that its possession of the passes leading to the Pamirs, and to the valley of the Yarkand river, gave it the opportunity, in the picturesque Persian phrase, of "striking the road," and looting the caravans on their way between Turkestan and India. The rulers of Hunza availed themselves of this commanding position freely; their name was a terror to the merchant and to the gentle Kirghiz, and their success was such that certain roads were entirely abandoned by traders; tracts of country north of the passes were completely depopulated, and Hunza was the centre of the slave trade, the place to which the merchants of Badakshan regularly came to replenish their stocks. The rulers of Hunza were rich compared to those of Nagar, and secure in the fastnesses of their mountains they snapped their fingers at China and Kashmir, and with fine impartiality plundered caravans to the north and kidnapped slaves to the south. But brigands by profession as the people were, they appear to have acted always on the orders of their chief, and the admirable cultivation of their ground, the immense and persistent labour spent on their irrigation channels, and on the retaining walls of their terraced fields, showed that they were worthy of better things. The country itself is some hundred miles in length: from Chalt to Hunza, a distance of about twenty-five miles

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Burushe AV7

CHAPTER V

VISIT TO HUNZA NAGAR

609 At Chalt I dismissed the Nagar men who had come to Gilgit to act as hostages during my absence, and sent them away well pleased. The Nagar people seemed to be really keen on my visiting their country, and the Hunza representative with me explained the rather doubtful tone of his master's letters by the fact that the Thum was suffering severely from fever. In addition to this, which might delay our interviews, the chief feared that the height of the river, which was in full flood, might make our journey difficult and dangerous. In the whole course of the river only two bridges existed, both of them twig rope suspension bridges, one at Chalt, the other exactly opposite Hunza, and there was no other means of crossing the river when in flood. There had been latterly some ill-feeling between the Hunza-Nagar Chiefs, and the upper bridge had not been repaired, neither side caring to take the trouble when it might become necessary to cut the bridge at a moment's notice. However, I heard that the relations were no longer strained, and that the bridge was now being renewed by the Nagar

1: Leitner L-3 (1866-93) 1893? AV3 Dard

Burushe A.V.

The latter is a hostage in Kashmir, to secure the good behaviour of his tribe, which is really infinitely superior in culture and piety to those around them. The father, who is over 90, writes in Persian to the following effect, after the usual compliments :—" The affairs of this place are by your fortune in a fair way, and I am in good health and constantly ask the same for you from the Throne which grants requests. Your kind favour with a drawing of the Mosque has reached me, and has given me much pleasure and satisfaction. The reason of the delay in its receipt and acknowledgment is due to the circumstance that, owing to disturbances (*fesâd*) I have not sent agents to Kashmir this year. After the restoration of peace, I will send [a letter] with them. In the meanwhile, I have caught your hem [seek your protection] for my son Habibullah Khan, a beloved son, about whom I am anxious; the aforesaid son is a well-wisher to the illustrious English Government. —Za'far Khan." [The letter was apparently written in June last, when *The Times* reported a "rising," because the British Agent was at Chalt with 500 men.]

It seems to me that none but a farseeing man could, in the midst of a misunderstanding, if not a fight, with us, so write to one in the enemy's camp, unless he were a true man alike in war and peace, and a ruler whose good-will was worth acquiring. As for his son, I know him to be indeed well-disposed to our Government. He was very popular among our officers when I saw him in Kashmir, owing to his modesty, amiability, and unsurpassed excellence at Polo. In fact, my friendship with several of the chiefs since 1866 has aided our good relations with them; and it is a pity if they should be destroyed for want of a little "*savoir*," as also "*savoir faire*," on our part.

Between the States of Nagyr and Hunza there exists a perpetual feud. They are literally rivals, being separated by a swift-flowing river on which, at almost regulated distances, one Nagyr fort on one bank frowns at the Hunza fort on the other. The paths along the river sides

~~10~~ Biddulph G-3 (1873-1878) 1880 ~~AUS Afghanistan AUT~~
AV3 Dard AV3
Burusho AV7

rocky ledges, sometimes letting oneself down nearly to the water's edge, then ascending 300 or 400 feet above the stream, holding on by corners of rock, working along rocky shelves 3 or 4 inches wide, and round projecting knobs and corners where no four-footed animal less agile than a wild goat could find a path. D 133

Immediately above the bend of the river is the district of Chaprot, consisting of the fort and village of that name and three other villages. This has always been a fruitful source of contention among the rulers of the three states of Hunza, Nager, and Gilgit, between which it is situated, principally on account of the fort, which, according to local ideas, is impregnable. It is situated in the angle formed by the junction of two streams, with high precipitous banks, and can therefore only be approached from one side. It has belonged in turns to all three states, but at present is garrisoned by Cashmere troops. Continuing up the valley to the eastward, at about 52 miles from Gilgit, the residences of the rulers of the two states of Hunza and Nager are reached, the river forming the boundary between the wild two. D 361 648 B 121 361

The view of the great Rakiposh Mountain from the north side is truly striking. From the water's edge it rises without a break for 19,000 feet to its topmost peak, which is over 25,000 feet above the sea-level. Its lofty sides, girdled with dark pine forest and seamed with glaciers and *mers-de-glace*, some of which reach nearly down to the water's edge, overlook numerous fertile settlements which are nourished by streams flowing from the great mountain. Above the forests extensive fields of snow sparkle and glitter in the summer sun, while, overtopping all, great points of granite, on whose steep sides the snow can scarce find a resting-place, give emphasis and unity to a scene not easily forgotten. B 133

Above Hunza the course of the river, which rises in the Hindoo Koosh, lies entirely in Hunza territory. The people of these two states, of whom so little is known, have been counted as mere robber tribes, who have brought themselves into notice by their depredations on the caravans between Yarkund and Leh. This is, however, scarcely a just estimation of them. They are of the same stock as the people of Yassin, Ponyal, and the majority of the people of Gilgit and the neighbouring valleys. So far from being mere robber tribes, they are settled agricultural communities, living under rulers who boast of their long unbroken descent from princes of native blood. Hemmed in by lofty mountains, they are B 721 B 104 B 173 186

Biddulph G-3 (1873-1878) 1880 Afghanistan AV1
4 AV3 Dard
Burusho AV7

proud of the independence they have always maintained, and they probably present the spectacle of a race living under almost the same conditions now as their forefathers did fourteen centuries ago. The rulers are called *Thum*, and their families are descended from twin brothers, Moghlot and Girkis, who lived about the end of the fifteenth century. General Cunningham makes the somewhat natural mistake of confounding Girkis with Kirghiz, and suggests that the former inhabitants of Hunza must have been Dards (?), who have since been displaced by the nomads of the Pamir. From this he goes on to argue that the rulers of Shigar must also be of Kirghiz blood; and following the same line of argument he states that the Astor district must once have belonged to the Tibetan race, because the ruling family are Makpons. He also mentions the Gilgitis as a race of Dardo-Tibetans, for which assumption there is no adequate foundation.[1]

I have been told by a Nepaulese gentleman that *Thum* is a Chinese title, meaning Governor, and that it is used in a reduplicated form *Thum Thum*, to signify a Governor General.[2] Its existence in these countries, where its origin has been completely lost sight of, is curious and must be extremely ancient.

The rulers of Nager, who are descended from the first-named of the two brothers, are called Moghloté, the present Thum being Jaffer Zahid Khan. Though the smaller of the two states, Nager has the larger population, owing to the greater amount of cultivable ground which it contains. The population is about 10,000 souls. The land where cultivable is extremely fertile and bears exceptionably heavy crops, and the Nager streams are rich in gold. The country is especially famous for its apricots, which are dried and exported to the Punjab in considerable quantities. Nearly opposite Hunza, the Myetsil River, a considerable stream, joins the main river from the south-west. The fort of Nager and the Thum's house are on the southern side of this stream, about 3 miles from the junction, at an elevation of 8,000 feet above the sea. Both sides of this valley belong to Nager, and it forms the eastern boundary of the state. At the head of it is the difficult and dangerous road over the Hispar Pass into the Shigar Valley, which is never used except in cases of necessity. When Cashmere authority was temporarily

[1] Cunningham's *Ladakh*, pages 27, 38, 58, 295-A

[2] It is perhaps a corruption of the word Tung, which appears in many titles. The Chinese Governor of Kashgharia is called Tsung Tung, and the officer who commands the troops is styled Tung-lung.

[See I. Cunningham, AJ4 West Tibetan file -- Analyst]

~~99: Biddulph G-3 (1873-1878) 1880 AUS-Afghanistan AU2~~
4
AV3 Dard
Burush. AV 7

When Cashmere authority was temporarily
expelled from Gilgit, between 1852 and 1860, communication 648
with Nager was maintained by this road. In the prosperous 186
times of the Shin rule, the Thums of Nager acknowledged the Ras of Gilgit as their feudal superiors, and tradition relates that the villages of Nilt, Gulmit, Toll, and Pussunt, which now belong to Nager, were given as dowries to different Thums who married daughters of the Trakhané. At the time of the Sikh occupation of Gilgit a very close connection existed between the rulers of the two states of Gilgit and Nager. Between Hunza and Nager a great rivalry, which has frequently resulted in open hostility, has always existed, but they are generally ready to combine against an external foe. Though possessing a common origin, the people of Nager are distinguished for timidity and incapacity for war, and no instance is recorded of their being victorious over their rivals of Hunza, at whose hands they have suffered many disastrous defeats. The people of Nager are Shiahs, [795]
and slavery does not exist among them. Since 1868 Nager has been tributary to Cashmere, to which it makes an annual payment of twenty-one tolas of gold and two baskets of apricots.

Between the two states the river flows between perpendi- 131
cular banks, 300 feet high and 600 feet apart at the top. The banks can only be ascended in a few places, which are carefully guarded.

Hunza, which comprises a considerable extent of terri- 133
tory, has an agricultural population of about 6,000 souls. [161]
North of the great range of peaks which bisects the principality from south-east to north-west the country opens out into rolling grass steppes, supporting a scattered pastoral population. Here the great wild sheep (*O. Poli*) roams in large herds. This tract is known as Little Goohjal, to distinguish it from Wakhan, which, south of the Hindoo Koosh, is known as Goohjal proper.

From the north-east the Shimshal stream, draining the valley of that name, brings down a great volume of water in summer, and effectually closes all access from the south, except to men on foot. The only direct route in summer to 487
the Shimshal Valley from the south, is by the high and difficult Moorkôn Pass, which is only open for two months in the year. From the head of the Shimshal Valley a road, only passable for men on foot, leads to Koolanooldi in the Yarkund Valley. It was by this road that attacks on the caravans were organised. Another route leads by a somewhat